

Studies in Isaiah

Introduction: The Prophets

The name “Prophet” sounds very great to those understanding it. A prophet is one who has great intimacy with God, a great spiritual interest there, and consequently a commanding authority on earth. Prophecy is related to all divine revelation, transmitted by dreams, voices, and visions, communicated to prophets first, and from them to the world of men.

“And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. (Numbers 12: 6)” (KJV)

“Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1: 20-21)” (KJV)

Indeed, once, God spoke direct to all the thousands of Israel from the top of mount Sinai, but the effect was immeasurably dreadful that they implored God would for the future speak to the people as he had done before, by men like themselves:

“Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it,

and do it. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. (Deuteronomy 5: 27-28)” (KJV)

“Behold, I am according to thy wish in God's stead: I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee. (Job 33: 6-7)” (KJV)

And, with this, the matter was settled, that one may never expect to hear from God direct anymore that way, but by prophets receiving their instructions immediately from God with a charge to deliver them to God’s People.

Before the Sacred Canon of the Old Testament began to be written, there were prophets to God’s people instead of Bibles as we have today. Our Lord and Saviour Jesus Christ seems to reckon Abel among the prophets:

“Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. (Matthew 23: 31)” (KJV)

“That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. (Matthew 23: 35)” (KJV)

Enoch was a prophet too; and by him that was first in prediction which is to be last in execution: the judgment of the great day, or the Day of the Lord.

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints. (Jude 14)” (KJV)

Noah was a preacher of righteousness, while God said of Abraham:

“Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. (Genesis 20: 7)” (KJV)

Jacob foretold things to come:

“And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. (Genesis 49: 1-2)” (KJV)

All the patriarchs were called prophets, to whom no harm must be done:

“Saying, Touch not mine anointed, and do my prophets no harm. (Psalm 105: 15)” (KJV)

Moses was the most illustrious of all the Old Testament prophets, for with him God spoke face to face.

“And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face. (Deuteronomy 34: 10)” (KJV)

He was the first writing prophet, and by his hand the very first foundations of the Holy Scripture were laid. Even them that were his assistants in the government had gift of prophesy, the plentiful effusion of the Spirit of the Lord at that time.

“And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. (Numbers 11: 25)” (KJV)

After the death of Moses, for some long time, the Spirit of the Lord appeared and acted among the people of Israel more as a martial spirit than as a spirit of prophesy, and inspired men more for action than speech, this in the time of Judges. We find the Spirit of the Lord God coming on Othniel, Gideon, Samson, and others, in the service of their country, with their weapons but not with the written word. Messages were then sent from the unseen by angels, as to Gideon and Manoah, and to the people.

“ And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. (Judges 2: 1)” (KJV)

In the book of Judges, a prophet is not mentioned, but only a prophetess called Deborah. Then, the ‘Word of God’ was precious, but no open vision:

“And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. (1 Samuel 3: 1)” (KJV)

At that time, they had only the written ‘Law of Moses’. However, in Samuel prophecy revived, and from there a famous period for God’s People began, as a

time of light in a constant uninterrupted succession of prophets, until some after the captivity, when with the last book of the Old Testament was completed in Malachi. Prophecy ceased for almost 400 years, until the coming of the promised Messiah and His forerunner.

Some prophets were divinely inspired to write the histories of the God's People. David and others were prophets, to write sacred songs for assembly use among the Jews, and later in the Christian Church. After them, we read about prophets commissioned to perform special tasks, raised up for public services, among whom the most famous being Elijah and Elisha I the kingdom of Israel. None of these put their prophecies into writing, nor do we possess any remains of them, only fragments in the history of their times. There was nothing of their own writings, save one letter of Elijah.

“And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah. (2 Chronicles 21: 12)” (KJV)

However, towards the latter end of the two kingdoms of Judah and Israel, God directed the prophets to write and publish some of their predications, or abstracts of them. The dates of many of their prophecies are doubtful, but the earliest of them was in the days of Uzziah king of Judah; and, Jeroboam the second, his contemporary, king of Israel, about two-hundred years before the captivity, and not long after Joash had slain Zechariah the son of Jehoiada in the courts of the Temple.

In the faithfulness of God for His people, past, present and future, if they began to murder the prophets, their prophecies remained alive as witnesses against them. Hosea was the first of the writing prophets, while Joel, Amos, and Obadiah, published their prophecies about the same time after. The prophet Isaiah began some time after, but his prophesy is placed first in the Old Testament, because it is the largest of them all, sixty-six chapters, just like the Canonical Bible, Old and New Testaments together have sixty-six books from Genesis to Revelation.

Isaiah lived in Jerusalem before, during, and after the fall of the Northern Kingdom, in the second half of the eighth century B.C.E. This event must have had a profound effect on him, echoes of which may be found in the first chapter of his book:

“Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And

the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. (Isaiah 1: 7-9)” (KJV)

Judah was now alone, with a vast pagan world surrounding it. Isaiah feels deeply the precarious condition of his people, and is anxious to find a way to preserve the teachings of the one true God.

The book of Isaiah contains the most about the coming Messiah, the Christ, who may be styled as the ‘Evangelical Prophet’, because prophet He was indeed.

Great Prophetic Themes of Isaiah Still Unfulfilled

The Day of the Lord

Some 45 times Isaiah uses the term ‘in that day’ to describe this period of apocalyptic judgment
2: 10-22; 4:01; 13: 09-13; 24: 01-23; 32: 01-20; 63: 01-06

Blessing upon restored Israel

2: 01-05; 4: 02-06; 9: 07; 11: 04-16; 12: 01-06; 14: 01-03; 25: 01-12; 32: 15-20; 35: 01-10; 52: 01-12; 59: 20-21; 60: 01-12; 61: 03-62; 65: 17-66: 24

Restoration of Israel to Palestine

11: 10-12; 14: 01-02; 27: 12-13; 35: 10; 43: 05-06; 49: 10-12; 66: 20

Restoration of Palestine itself

30: 23-26; 35: 01-10; 49: 19; 60: 13; 61: 04; 62: 04-05; 65: 21-25

Jerusalem as capital of the earth

1: 26; 2: 03; 4: 02-06; 12: 06; 24: 23; 26: 01; 40: 02; 52: 01-12; 60: 01-22; 62: 01-07

Blessing upon the remnant

12: 01-06; 25: 01-12; 26: 01-19; 33: 24; 35: 10; 43: 25; 44: 22; 46: 13; 54: 06-10; 61: 06; 62: 12; 66: 08

Blessing upon the nations

2: 01-04; 11: 03-04, 09-10; 25: 06-09; 60: 01-12

Blessing to entire creation

Isaiah had a fleeting glimpse beyond the Kingdom Age to the new heaven and earth of the eternal state (65: 17; 66: 22). But like John in Revelation (Rev 21-22) he saw a blended view of millennial and eternal conditions (compare 11: 06-08 with 65: 25; 66: 22)

The Division and Scope of Isaiah

The book is an organic whole which proves that it can never be the piecemeal work of a number of men who assumed the name of Isaiah, much debated among Bible scholars today. In one camp are those who generally believe and insist the entire book being written by the prophet Isaiah, the son of Amoz, who ministered in the southern kingdom of Judah for 40 years from about 740-700 B.C. But other scholars are just as insistent that the entire work was not written by the prophet only. They agree that chapters 1 to 39 of the book belong to Isaiah, but they refer to chapters 40-66 as “Second Isaiah,” insisting that it was written by an unknown author after the ministry of the famous prophet Isaiah.

Those who assign chapters 40 to 66 to a “Second Isaiah” point out that the two major sections of the book seem to be set in different times. The first 39 chapters clearly belong to the eighth century B.C., a confused period in the history of Judah. However, Isaiah 40 – 66 according to these scholars seems to be addressed to the citizens of Judah who were being held as captives in Babylon about 550 B.C. This was two centuries after Isaiah lived and prophesied. In addition, these scholars point to the differences in tone, language, and style between these two major sections as proof that the book was written by two different authors. That the language of the second part differs so much from the style of the first is no argument against the unity of the book at all. The style changes according to the character of the prophecy. “His style is suited to the subject and changes with it. In his denunciations and threatenings, he is earnest and vehement; in his consolations, he is mild and insinuating. He so lives in the events he describes that the future becomes to him as the past and present” (Hengstenberg). If we believe that Isaiah was but the mouthpiece of Jehovah, that he wrote under the guidance and direction of the Holy Spirit, as He moved him and put the words into his pen, all difficulties disappear. But as we have at the beginning above stated, the scope of the book is conclusive evidence of both, the inspiration of the book and its Isaiahic authorship. The book is an organic whole.

As we already know, there are two great sections first. The one, chapters 1 – 35, contains the early prophecies. Chapter 40 – 66 the later prophecies. Between these two portions is a historical parenthesis contained in chapters 36 – 39. In the early prophecies judgments are announced upon Jerusalem, Judah and upon nations, while blessings of the future are also given, but they take a secondary place. In the later prophecies we likewise read of judgments but the major portion reveals the glories and blessings of the future.

In the early prophecies the Assyrian invasion as it took place is announced, giving at the same time a prophetic forecast of a future invasion from the north in the time of the end. In the later prophecies, the Assyrian is no longer mentioned. The Babylonian captivity announced in the thirty-ninth chapter is seen by the prophet as past and he predicts the return and beyond that return of the remnant from the greater dispersion and the final glory of the kingdom with the coming of the King.

In Chapter 40, the Book of Isaiah no longer deals with the time of the fall of Israel, but moves two hundred years ahead to the time of the Babylonian Exile. Clearly, we have here another, later prophet, who has become known as the Second Isaiah. We have no data about the person of the Second Isaiah. Nor do we know this prophet's real name. His prophecies, however, like those of the first Isaiah, are written in beautiful poetic language, and his message is consistent with that of his predecessor: God is all-powerful and just. In practicing justice, Israel and indeed the whole world will be redeemed. In due time, Jerusalem and the Temple will be rebuilt.

If the Book of Isaiah, sixty-six chapters, involves two different writers, know as the two Isaiah's, they lived in a very different time. The first lives during a time of decline, when the day of the kingdom of Judah is numbered. He spent most of his energy on chastising his people and the rest of the world. He dreamt of a better future, and prophesied about the End of Days.

The Second Isaiah lived two hundred years later, during the seventy year-long exile in Babylonia, following the destruction of the Temple and Jerusalem. He foresaw the return to Zion and the rebuilding of the Temple. This is not a time for chastising. Israel paid for her sins, and is now ready to be redeemed. It does not need now a prophet of doom, but rather one of consolation. Second Isaiah is a great consoler.

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. (Isaiah 40: 1 – 5)” (KJV)

God never forgets the covenant of old:

“But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. (Isaiah 49: 14-16)” (KJV)

One is also reminded the very words of the Psalmist, dating to the same time:

“If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. (Psalm 137: 5-6)” (KJV)

Second Isaiah makes it very clear that God will not let Israel leave the stage of history, whatever happens.

The prophet Isaiah's role

Isaiah continues the task started by Moses and carried on by prophets like Samuel and Elijah, namely, imparting to his people the knowledge of the one and only God, and their subservience to that God. There is a clear progression from Moses, the lawgiver, to Samuel and Elijah, the activist prophets, to the age of Isaiah, when the words of the prophets were recorded and kept as a lasting legacy for future generations.

What is clear by now is that the task of inculcating the true faith has been most difficult. The prophets are hardly ever satisfied with the state of their people's faith. During the three hundred years that have elapsed since the time of David, hardly any king of Israel or Judah received high marks from the prophets, and the people were scold nearly all the time. However, by now it has become a given that the role of the prophet is to scold and to chastise.

Isaiah does it masterfully. His words are like bolts of thunder. They leave no room for doubt as to who the supreme ruler and judge is, and how miserably people fail to live up to the expectations of the supreme authority.

“The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. (Isaiah 1: 3)” (KJV)

Short Outline:

Part One: Prophecies of Condemnation (1: 1 – 35: 10)

- | | |
|---|-------------|
| I. Prophecies Against Judah | 1:1-12:6 |
| II. Prophecies Against Other Nations | 13: 1-23:18 |
| III. Prophecies of the Day of the Lord | 24: 1-27:13 |
| IV. Prophecies of Judgment and Blessing | 28:1-35:10 |

Part Two: Historical Material (36: 1 – 39: 8)

- | | |
|--|-------------|
| I. Hezekiah's Liberation from Assyria | 36: 1-37:38 |
| II. Hezekiah's Deliverance from Sickness | 38: 1-22 |
| III. Hezekiah's Sin | 39: 1-8 |

Part Three: Prophecies of Consolation (40:1 – 66: 24)

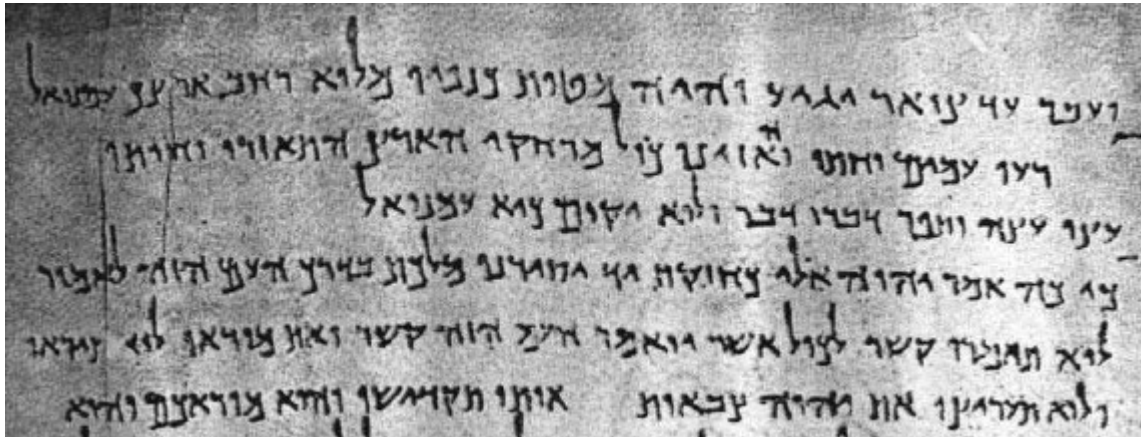
- | | |
|---|-------------|
| I. Prophecies of Israel's Liberation | 40:1-48:22 |
| II. Prophecy of Israel's Deliverer | 49:1-57:21 |
| III. Prophecies of Israel's Glorious Future | 58: 1-66:24 |

Parallels between Isaiah chapters 1-39 and chapters 40-66

1: 2	66: 24
1: 5-6	53: 4-5
5: 27	40: 30
6: 1	52: 13
6: 11-12	62: 4
11: 11	53: 2
11: 6-9	65: 25
11: 12	49: 22
12: 6	54: 1
35: 10	51: 11

The Dead Sea scrolls of Isaiah

The two Isaiah scrolls from Cave 1 at Qumran discovered in 1947 constitute the most famous finds of the Dead Sea Scrolls. The first scroll (St. Mark's Monastery Scroll, 1QLsa) contains the complete Hebrew text of Isaiah. The second (Hebrew University Scroll, 1QLsb) contains about one third of it. The first Isaiah scroll dates from the second century B.C.E. It consists of seventeen sheets, 24 feet in length and 10.2 inches high. It is amazingly similar to the standard (Masoretic) Hebrew text, the earliest existing manuscripts of which date almost a millennium later. This scroll constitutes one of the great manuscript discoveries of all time and authenticates the high accuracy of Hebrew textual tradition. Here, follows an example on photocopy black and white:



Remarks about the parchment:

For practice in reading differences in Q: Find the word "Immanuel" written as one word (contrary to the received text) as the final word in lines 1 and 3. Notice also a horizontal stroke at the right on line 1 and 3 setting off the enclosed lines as an important passage. There is also an indentation which is a paragraph mark when the preceding line has been filled with text. But more frequently, the gap at the end of the third line which is left unfilled is a sign of end of paragraph. Notice also that an editor has written a "he" above the 4th word in the second line making the word "ve-'aziyu" to be "ve-ha'azinu." Then see the next to last word in line 3 to see aleph added to the conjunction "kiy" (because or that). Aleph is added by the Q scribes with great frequency to prepositional forms and conjunctions ending in yod. But see "kiy" written without the aleph in the 1st word in line 4. Then see the space (spatium) in the middle of the last line which is a verse mark. In most cases the spatiums mark current versification but not here. The Masoretic text begins verse 13 3 words sooner with "eth." There is an omission of 2 words at the end of line 2 and at least two other differences with addition of and omission of an article which I will leave you to find for yourself.

Kings of Judah contemporary with Isaiah

Uzziah (792-740 BCE)*	Good	2 Kings 15: 1-5 2 Chronicles 26: 1-23
Jotham (750-732 B.C.E. *	Good	2 Kings 15: 32-38 2 Chronicles 27: 1-9
Ahaz (735-716 B.C.E.)*	Wicked	2 Kings 16: 1-20 2 Chronicles 28: 1-27
Hezekiah (716-687 B.C.E.)	Good	2 Kings 18: 1 – 20:21 2 Chronicles 29: 1 – 32:33
Manasseh (697-643 B.C.E. *	Wicked	2 Kings 21: 1-18 2 Chronicles 33: 1-20

Major and Detailed Outline of the Book of Isaiah

Volume 1

The Book of Rebuke and Promise, Chapters 1:1-6:13

Chapter 1

First discourse: The Lord's case against Judah

Verse 1	Isaiah's prologue
Verses 2 - 6	The Lord's accusation
Verses 7 - 9	The Lord's chastisement
Verses 10 - 15	The Lord's rejection of their religious externalism
Verses 16 - 20	The Lord's call to repentance and reformation
Verses 21 - 23	The Lord's challenge to contrast Jerusalem
Verses 24 - 31	The Lord's promise for restoration of Jerusalem

Chapter 2

Second discourse: Jerusalem and the Day of the Lord

Verses 1 - 5	Jerusalem the centre of the earth in the kingdom age
Verses 6 - 22	The Day of the Lord ¹

Chapter 3

Second discourse continued: Judah's sin and the Day of the Lord

Chapters 2: 1 – 4:	Isaiah's second discourse continued
6	

¹ The day of the Lord is clearly the day of wrath and judgment (Revelation 4: 1 – 19: 16). In its limited way, it has taken place more than once. In its ultimate manifestation, it will take place in what Isaiah called "the end of time." And, that is, the end of life as we have known it for thousands of years, and the beginning of a whole new stage of human existence, completely different from the cumulative experience of the human race.

Chapter 4 **Second discourse continued: The glory awaiting the redeemed remnant**

Verse 1 The remnant survives the judgment of the day of the Lord
Verse 2 The remnant accepts the branch of the Lord: the Messiah
Verses 3 - 4 The remnant is cleansed and converted
Verses 5 - 6 The remnant is sheltered and protected

Chapter 5 **Third discourse: God's people sin shown and its result**

Verse 1 - 7 By a parable - the Vineyard of the Lord
Verses 8 - 23 By an enumeration of their sins
Verses 24 - 30 By a threat of captivity

Chapter 6 **Fourth discourse: Isaiah's call and commission**

Verses 1 - 4 The prophet sees God
Verse 5 The prophet sees himself
Verses 6 - 7 The prophet is cleansed
Verses 8 - 10 The prophet is commissioned
Verses 11 - 13 The prophet is given outcome of the commission

Volume 2

Book of Emmanuel, Chapters 7: 1 – 12: 6

Chapter 7 **First discourse: The great messianic sign concerning Immanuel**

Verses 1 - 2 Historical circumstances calling forth the sign
Verses 3 - 9 A message of encouragement
Verses 10 - 13 God's sign to confirm the prophet's message
Verses 14 - 16 The great messianic sign itself
Verses 17 - 25 Threatened punishment of Ahaz

Chapters 8: 1 – 9: 7 **Second discourse continued: Present deliverance a forerunner to future deliverer**

Chapter 8: 1 - 4 The fall of Damascus and Samaria prefigured
Chapter 8: 5 - 8 The choice of unbelief and its results
Chapter 8: 9 - 15 The challenge of God's grace
Chapter 8: 16 - 20 The challenge to trust God's grace alone
Chapter 8: 21 - 22 The other trust in God
Chapter 9: 1 - 2 Prophecy of Immanuel as the great light
Chapter 9: 3 - 5 Prophecy of Immanuel as the great liberator
Chapter 9: 6 - 7 Prophecy of Immanuel as the great Lord

Chapters 9: 8 – 10: 4 **Third discourse: Arrogant Samaria is doomed**

Chapter 9: 8 - 10 Israel's pride and presumption

Chapter 10: 5 - Fourth discourse: The Assyrian invades Immanuel's land

Verse 5 - 19 Assyria, God's instrument for judging His people, to be in turn judged
Verses 20 - 23 The return of a faithful remnant
Verses 24 - 34 Consequently, Assyria is not to be feared

Chapter 11 Fourth discourse continued: Immanuel as King and His kingdom

Verse 1 Immanuel-King's Davidic descent
Verse 2 Immanuel-King's enduement
Verses 3 - 5 Immanuel-King's equitable government
Verses 6-9 Immanuel-King's peaceful kingdom
Verse 10 Immanuel-King will lead the Gentiles in the kingdom
Verses 11-16 Immanuel-King will re-gather the Jews

Chapter 12 Fourth discourse continued: The remnant's song of redemption

Verses 1 - 3 The believer's song of redemption
Verses 4 - 6 The remnant's united song of redemption

Volume 3 God's oracles of judgment on the nations, 13-1-23:18

Chapter 13 The judgment of Babylon
Verses 1 - 16 The confusion of nations preparatory to destruction
Verses 17 - 22 Prophecy of Babylon's destruction in Isaiah's day

Chapter 14 Babylon's fall and Israel's restoration
Verses 1 - 3 Prophecy of Israel's restoration anticipates Babylon's fall
Verses 4 - 11 Israel's song of triumph over Babylon's last king
Verses 12 - 17 Satan addressed as energiser of Babylon's last king
Verses 18 - 27 Future destruction of the Satanic world system
Verses 28 - 32 Oracle on Philistia

Chapters 15-16 Judgment on Moab

Chapter 17 Judgment upon Damascus and Samaria

Chapter 18 The judgment on Ethiopia

Chapters 19 - 20 The judgment of Egypt

Chapter 21

Verses 1 - 10
 Verses 11 - 12
 Verses 13 - 17

The judgment of Babylon, Edom, Arabia

The judgment of the desert by the sea
 The judgment of Edom
 The judgment of Arabia

Chapter 22**Judgment on Jerusalem****Chapter 23****The judgment of Tyre****Volume 4****Book of judgment and promise, 24: 1-27: 13****Chapter 24**

Verses 1 - 13
 Verses 14 – 16
 Verses 17 - 22
 Verse 23

The day of the Lord and millennial blessing

The judgments of the day of the Lord
 Interlude: the preservation and song of the remnant
 The judgment of the Day of the Lord continued
 The millennial reign of Christ

Chapter 25

Verses 1 - 5
 Verses 6 - 8
 Verse 9
 Verses 10 - 12

Israel's praise for kingdom blessing

The delivered nation praises the Lord
 Blessings for all nations described
 Israel's reward for waiting
 Israel's enemies judged

Chapter 26

Verses 1 - 6
 Verses 7 - 11
 Verses 12 - 18
 Verse 19

Judah's millennial song

Praise for the Lord's faithfulness and mercies
 Experiences of waiting during the night
 Assurances of peace and deliverance
 Assurance of the bodily resurrection of righteous Old Testament saints.
 Glimpse of the divine indignation in the Day of the Lord

Verses 20-21

Chapter 27

Verse 1
 Verses 2 - 9
 Verses 10 - 11
 Verses 12 - 13

Punishment of Israel's enemies and kingdom triumph

Destruction of Israel's enemies
 The Lord's care for his own even in chastening
 Israel's enemies are destroyed
 The return of the remnant

Volume 5**Book of Woe preceding restoration glories, 28: 1 – 35:****10****Chapter 28**

Verses 1 - 13
 Verses 14 - 29

Woe against Ephraim

Judgment on the ten tribes
 Fate of Ephraim a warning to Judah

Chapter 29

Verses 1 - 4

Verses 5 - 10

Verses 11 - 12

Verses 13 - 16

Verses 17 - 24

Woe against Ariel (Jerusalem)

Jerusalem's last siege

The Lord will then deal with Jerusalem's enemies

This prophecy is for the end time

The condition of the people

Blessing for a redeemed remnant

Chapters 30 - 31

Chapter 30: 1 - 14

Chapter 30: 15-33

Chapter 31: 1 - 9

Warning against alliance with Egypt

The wickedness of the pro-Egypt party

Exhortation to trust in the Lord

The woe of trusting Egypt again outlined

Chapter 32

Verses 1 - 8

Verses 9 - 14

Verses 15 - 20

Messiah-King and His kingdom

Israel's ultimate deliverance by Messiah-King

Israel's interim sins and sufferings outlined

Hope for the future – the outpoured spirit and the result

Chapter 33

Verses 1 - 12

Verses 13 - 16

Verses 17 - 24

Punishment of the Assyrian triumph of Christ

The destruction of the Assyrian declared

The dilemma of the godless in the face of the Assyrian menace

Salvation by seeing Messiah-King in His magnificence

Chapter 34

Verses 1 - 7

Verses 8 - 15

Verses 16 - 17

Armageddon and the destruction of Gentile world power

The battle of Armageddon

Desolation following this catastrophe

Divine assurance that Israel will possess and inhabit the land

Chapter 35

Verses 1 - 2

Verses 3 - 7

Verses 8 - 10

The Glory of the Kingdom

The restoration of the land and the manifestation of the Lord

Overview on the tribulation preceding blessing

Return of the redeemed remnant to Zion

Volume 6**Historical afterthought, 36: 1 – 39: 8****Chapters 36 - 37**

Chapter 36: 1 - 22

Overthrow of the Assyrian army*Chapters 36 – 39 constitute an historical parenthesis connecting with the first part of the book (chapters. 1 – 35)*

The Assyrian unashamedly challenges the Lord

Chapter 37: 1 - 38 The Lord's reply to the challenge

Chapters 38 - 39 Hezekiah's sickness and sin

Chapter 38: 1 - 22 Hezekiah's recovery from serious illness

Chapter 39: 1 - 8 Hezekiah's foolish pride

Volume 7

Book of Consolation, 40: 1 – 66: 24

Chapter 40

Verses 1 - 11

Verses 12 - 26

Verses 27 - 31

Consolation for delivered Israel

The call and circumstances of the promised comfort

The character of the Comforter

The prescription for present comfort

Chapter 41

Verses 1 - 7

Verses 8 - 20

Verses 21 - 24

Verses 25 - 29

The Lord's case against idolatry

Idolaters are accused

God's people are encouraged

The idols themselves are challenged

The Lord Himself produces proof of His sole deity

Chapter 42

Verses 1 - 4

Verses 5 - 9

Verses 10 - 12

Verses 13 - 17

Verses 18 - 25

The Messiah-Servant of the Lord

God - the Father - presents the Servant

The prophecy of the Servant's ministry

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Prediction of the Servant's vengeance

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Short Commentary on the Book of Isaiah (Another comprehensive way of outlining Isaiah)

Chapters 1 to 4 are introductory: The 'sinful nation' was completely corrupt, and had been sorely chastised; there was no soundness from head to foot; though chastened, there was no contrition, and God's judgment must still follow. There is also grace in store for the latter days: Zion will be a centre of blessing, and a remnant will be saved.

Chapter 5. Israel was God's vineyard and the men of Judah His pleasant plant: the people were judged in view of the care of God had been conferred on them, no remnant is mentioned. Read Matthew 21: 33 – 41. Look into your Bible.

Chapter 6. The people were unfit for their Messiah, but will be judged in view of His coming glory; a remnant is confirmed.

Chapter 7. Immanuel, Son of David, is introduced as a sign for faith, when unbelief was looking for a union. The earthly house of David is judged, but there is hope.

Chapters 8 to 9: 7. The Assyrians overrun the land, and the 'union' of nations is to be brought to naught. A remnant, 'my brethren,' is attached to Emmanuel, who is a stone of stumbling to the unbelieving nation, but a light amid the darkness until he is received in power and glory.

Chapter 9: 8 to chapter 10. The national history is resumed from the end of chapter 5. Various judgments from the Lord are plainly detailed until the last judgment by means of the Assyrian, who is used as a rod by God, and then is punished for his pride in the last days.

Chapter 11. Messiah, the 'Branch,' and His reign the source of Millennial blessing.

Chapter 12. Israel's song of triumph on that day. Read and compare with Exodus 15.

Chapters 13 – 24. 'Burdens' are pronounced. They are judgments on Babylon and the nations, especially on those who were in relationship with Israel. Moab, Damascus, "the land shadowing with wings which is beyond the rivers of Ethiopia," Egypt, "the desert of the sea," Dumah, Arabia, "the valley of vision" (Jerusalem), Tyre, "the earth (or land) made empty and waste, and turned upside down;" and finally the hosts on high and kings on earth punished.

Chapters 25 – 26. A song in which God's intervention is celebrated, even to the swallowing up of death in victory.

Chapter 27. The power of Satan, "leviathan, the piercing serpent that crooked serpent" is destroyed, and worship is established in Jerusalem.

Chapters 28 – 35. Give details of all that will happen to the Jews in the last days. They make a covenant with death and with the abyss, but their covenant will be disannulled. Security is in the Stone laid in Zion, all else will perish.

Chapter 29. Judgments are pronounced against Jerusalem under the name of Ariel, 'lion of God'; deliverance comes when at the last extremity, but a far worse judgment, a spirit of blindness, and rests on the people. In the day of deliverance, the remnant will come to understanding, the scorner being consumed.

Chapters 30 – 31. They seek counsel of and trust in Egypt instead of in God.

Chapter 32. Christ will reign in righteousness: desolation is followed by restoration.

Chapter 33. The attack of a spoiler in the character of Gog (Ezekiel 38), but the Lord, having filled Zion with judgment and righteousness, arises and the enemy is destroyed, and Zion is in peace.

Chapters 34 – 35. Final judgment pronounced on Idumæa and other nations (Psalm 83); and the blessings that will succeed the judgment.

Chapters 36 – 39. These chapters treat of Hezekiah and Sennacherib; waiting on the Lord is enforced. The deliverance wrought is figurative of the outward deliverance there will be from Assyrian for Jerusalem and the house of David in the last days. Hezekiah's personal history is appended to this, as figurative of the

nation's sense of the judgment of God on them, leading to repentance and recovery, as well as inward and moral deliverance.

Chapters 40 – 43. With these chapters another part of the book has began, detailed in this study course. The messiah is but little introduced: it is rather a question of God and idols. There is comfort for those who open their hearts and minds. The Lord Jesus, Jehovah's Servant and His Elect shall bring forth judgment to the Gentiles.

Chapter 44. Jehovah reasons with Jacob and Jesurun. Refer to Deuteronomy 32: 15; 33: 26-27: Israel embracing the twelve tribes.

Chapters 45 – 47. Cyrus is God's servant and He would subdue nations before him. God would keep open the two-leaved gates (of Babylon, which were left open in their festivity). The idols of Babylon could never save her: she should be brought to shame for her pride.

Chapter 48. God pleads with Israel.

Chapters 49 – 57. These chapters introduce Christ, and show the people's guilt in respect to Him.

Chapter 50: 1 – 9. Israel had been as divorced, but Messiah had come to them conveniently, to instruct them and take up their cause. Who would contend with Him?

Chapters 50 – 51. The character of the remnant: they are owned as 'my people' by the Lord God, and he will comfort and redeem them.

Chapter 52: 1 – 12. Zion is called to awake and put on her strength; the feet of messengers with glad tidings were beautiful.

Chapters 52: 13 – 53. These refer to the work of Christ in a five-fold way, including the atonement.

Chapters 54 – 55. Jerusalem is called up to sing: through the sure mercies of David there are blessings in store for her, and full free grace to every one that thirsts.

Chapters 56 – 57. Exhortations follow in view of the restoration of Israel; and those, even of Israel, are denounced that walk contrary to God's will.

Chapters 58 – 59. Indignation of the Spirit as to the condition of Israel at the time the prophecy was uttered, but goes on to the end, when the Redeemer shall come to Zion.

Chapter 50. The glory of Jerusalem in the times of blessing.

Chapters 51 – 62. Christ in the full grace of His Person, is concerned in the blessing of Israel.

Chapters 63 – 64. Christ returns from the judgments of chapter 34, with garments stained with the slaughter of His enemies; followed by the intercessions of the Spirit of prophecy.

Chapter 65. God's answers to those pleadings.

Chapter 66. Judgments introducing the millennium, ending with these solemn words:

“And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. (Isaiah 66: 24)” (KJV)

Isaiah Theology

The book of Isaiah has been referred to as the Romans of the Old Testament. The prophet Isaiah provides an imposing picture of messiah through whom God will bring light to the nations, redeem Israel, provide forgiveness, and bring universal blessing to the earth in the millennial kingdom.

Isaiah's prophecies are mixed with announcements of impending judgments and future blessings. These future blessings depict a day when Israel will repent of her sins and enjoy the blessing of restoration to the land in Messiah's kingdom. Foundational to Isaiah's theology is the call of the prophet as described in chapter 6. In this theophany Isaiah saw the glory of the Lord enthroned and surrounded by cherubim. Isaiah was also reminded of the holiness of God.

“And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. (Isaiah 6: 3)” (KJV)

The nation Israel was to recognise the holiness of God, and itself walk in holiness.

“For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. (Leviticus 11: 44)” (KJV)

The prophet goes on to describe a future day when Israel will be holy to the Lord and God’s glory will fill the earth.

Were the people of Israel and Judah really that bad? After all, they did bring offerings to God’s Temple in Jerusalem. They did accept the prophets as God’s messengers. The people of Judah did remain loyal to the House of David; What, then, was so wrong?

By general standards, not much. They were certainly not worse than the surrounding nations, none of whom the prophets held in high esteem. However, the covenant meant that they were not like all other nations, and had to live by a higher standard. Was this realistic? Isaiah makes it very clear what that standard is:

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. (Isaiah 1: 16-17)” (KJV)

In other words, social justice. A nation founded on social justice can last. Where social justice does not exist, people court their doom. This is the main message of the prophets of the Old Testament. It remains relevant to this day. And, while it is difficult, it is not impossible.

Isaiah is usually descriptive in depicting Messiah’s future kingdom blessing to Israel and the nations. The prophet refers to Messiah as the “Branch of the Lord”:

“In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. (Isaiah 4: 2)” (KJV)

Messiah will come of the Davidic line and bring blessing to the entire earth. Messiah will also be Immanuel, “God with us,” in His life and ministry:

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isaiah 7: 14)” (KJV)

It is clear from Matthew 1: 22 - 23 that the prophecy finds fulfilment in the birth of Christ.

“Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matthew 1: 22-23)” (KJV)

Christ’s presence through His words and works demonstrates “God with us,” for He performed the works of God and spoke the words of God.

Isaiah describes Him both as “a child born” and “a son given,” the former suggesting His humanity and the latter His deity. Isaiah titles of Messiah also emphasis His deity: “Wonderful Counsellor”, “Mighty God,” and “Eternal Father.”

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9: 6)” (KJV)

“This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working. (Isaiah 28: 29)” (KJV)

Isaiah emphasises that Messiah will not only bring blessing to Israel, but to the nations of the world. The despised area of Galilee, known as the “Galilee of Gentiles,” would become glorious because of Messiah’s presence.

“Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. (Isaiah 9: 1 – 2)” (KJV)

“I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. (Isaiah 42: 6-7)” (KJV)

“And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. (Isaiah 49: 6)” (KJV)

However, Messiah is also destined to rule. As a descendant of the lineage of David, He will exercise governmental rule over the earth in the future kingdom.

“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. (Isaiah 9: 7)” (KJV)

His government will be just and impartial.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. (Isaiah 11: 1-5)” (KJV)

However, His rule will be preceded by a judgment on the nations of the world.

“Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down: every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for

the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. (Isaiah 24: 1 – 23)” (KJV)

At that time Messiah will bless Israel, and the nations, restoring all that Adam lost.

“For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. (Isaiah 14: 1 – 2” (KJV)

“And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. (Isaiah 25: 6 – 12)” (KJV)

The curse of death will be removed through Messiah’s rule.

“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. (Isaiah 25: 8, see above)” (KJV)

During the kingdom the earth will know the truth because Messiah, the Teacher, will guide the people into His truth.

“And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. (Isaiah 30: 20 – 21)” (KJV)

Messiah will bring His healing grace to the world, which is a healing that will be effective only on those that walk in holiness.

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. (Isaiah 35: 5 – 8)” (KJV)

Isaiah can tell that the days of the Kingdom of Judah are numbered. Sooner or later, it will go the way of the Kingdom of Israel which has just lost its sovereignty. But he also knows that the covenant of God had entered into with Abraham is eternal. It is to last for all time. Consequently, let us remember in this context that Isaiah had two visions, which are shared by other prophets as well. The first is the vision of the Day of the Lord. This is also known as Judgment Day, a time when God comes to judge the world, punish evil, do away with idolatry, and usher a new age. This first phase leads to a second one, called the End of Days.

“And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. (Isaiah 2: 2 – 3)” (KJV)

In developing His topic of the future glory of the Lord, Isaiah shows how God will bestow blessing to Israel and the nations of the world. It will be on the basis of forgiveness of sin; from there, Isaiah deals not only with a reigning Messiah but also with a suffering Messiah, who is the self-same person. Messiah will suffer a violent death as a substitute for the sins of the world.

“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. (Isaiah 52: 13 – 15)” (KJV)

“Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (Isaiah 53: 1 – 12)” (KJV)

Isaiah theology as we may call it, provides considerable insight into God’s method of resolving the problem of sin in the human race. Through Jesus Christ,

the Messiah, sin will be atoned for and the glory of God manifest on the earth in the future millennium kingdom.

This plainly confirms in our Lord Jesus Christ, what is written in Isaiah chapter 11, prophesying:

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD. (Isaiah 11: 1-2)” (KJV)

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. (Isaiah 11: 6)” (KJV)

This is part of the earlier vision of the End of Days. Isaiah believes that the House of Jesse, David’s father, will produce a future David, who will bring Israel back to its former glory, as well as the gentile world saved by grace. It will be a time of universal peace, not only between nations, but throughout nature as well.

Finally, Isaiah’s message as found in the sixty-six chapters is shaped all the way through by his vision of God’s sovereignty and holiness (see again chapter 6). His messianic images are among the most striking and most quoted of the Holy Scripture.

Your self-examination or written work.

1. Study Isaiah’s teaching regarding human sin and divine forgiveness. Could a doctrine of the atonement be derived from this prophecy?
2. The Gospel message should include the following elements (Luke 24: 46 – 48): (1) the sufferings and exaltation of Christ; (2) the preaching of repentance and the remission of sins; (3) the witness to be borne; (4) to all nations. How are all these foreshadowed in Isaiah?
3. What various aspects of Christ’s person and work are to be found in the following chapters 7, 9, 15; 41 to 44, 49, 52, 53, 63?
4. Study God’s purposes for Israel as revealed in this book, and compare its teaching with that found in Romans chapters 9 to 11.
5. Collect and summarise Isaiah’s teaching on the attributes of God, especially His majesty, and His mercy.



Recommended Reading on Old Testament History:

The History and Religion of Israel, by GW Anderson, M.A., D.D.,
FBA. Professor of Hebrew
And Old Testament Studies – University of Edinburgh (Oxford
University Press)
The Message of Isaiah, by Barry Webb, Series Editor Alec Motyer,
Inter-Varsity Press
New Bible Commentary, consulting editors: D. Carson, R.T.
France, J.A. Motyer & G.J. Wenham, Inter-Varisty Press

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